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WEEKLY REVIEW.

—One who has enjoyed unusually good opportunities of seeing Buddhism in China and Thibet, Mr. Andrew Wilson, gives the following account of it in his "Abode of Snow:"

"In the monastery of Tashigong the Lamas have a secluded position for a monastery among the precipices of a mountain which none but themselves care to ascend. This tendency of Budhists to absolute seclusion has kept, and will keep Budhism from ever being a power in the world. Even in China, where Budhism must, at one time, have had great attractions for the people, it has long ceased to be an important element in the national life. It had to give way, even before such a religion as Hinduism; and again before a negative positivism which is the religion of Confucius. Budhism must give way whenever and wherever men reach that point of advance which we call civilization. Still, there is a point of human development, antedating civilization, but a favorable step beyond the period of tribal fighting,—when a religion like Budhism naturally flourishes. Thibet is in that position now. So Budhism reigns supreme in Thibet, though it has disappeared from India, and has so little power in China."

This is not an ideal picture, like Mr. Wordsworth's; it has the merit of being life-like.

—The Young Men's Christian Association of Bombay, celebrated their second anniversary on Friday last, in their own pleasant rooms. There was a very good attendance. Tea and its usual accompaniments were served. Mr. Conder presided. The Report for the last year was read by the Secretary, Mr. E. H. Aitken, after which, addresses were made by Messrs. Urquhart, Bowen, Blake and Major M'Causland. Hymns were sung, and prayer offered. A feeling of thankfulness pervaded the speeches, that the Association had found so many ways of working for the Master. There was evidently, however, no disposition to rest on "the things that are behind," but to press forward and find out new forms of activity.

—We heard lately of the death of one, the wife of a Permanent Way Inspector, who, though comparatively young, cheerfully submitted to the call to depart, knowing that she had in heaven a better inheritance. She had unfaltering peace, and when about to pass away, was more concerned for the comfort and consolation of others, than for herself. We refer to the case, because she had been actuated by a desire to be useful to the Natives, and had acquired the language, that she might speak and read to them; and in her last hours she spoke of the satisfaction it gave her to know that two Natives had been led by her instructions and exhortations to Christ. We commend this fact to others, that they may *do likewise*, the Lord helping them.

—We understand that Mr. Henry Bickers has returned to Sangor, and is diligently preaching the Gospel to soldiers and others. He is connected with the Anglo-Indian Chr. Association, but their grant does not suffice to cover the expenses.

—It is said that the Ameer of Cabool's attempt to raise a *jehad*, has failed. In fact, he is unpopular, and the people appear to think that he has blundered in not making more account of an alliance with British India. This, at least, is the information telegraphed to a contemporary.

—Sir Richard Temple became Governor of Bombay yesterday, on the departure of Sir Philip Wodehouse.

—We have been favoured with a copy of the Forty-second Annual Report of the American Madura Mission for 1876. In connection with this Mission there are at present 5 Missionaries, 17 Native Pastors, 99 Catechists, 166 Congregation, 8,400 adherents. 132 were added by profession this year. The Report speaks encouragingly of the work of the Mission during the year that is past, and bases "strong hopes of an enlargement in numbers and a growing accumulation of moral power in the future."

—We acknowledge with thanks the receipt also of the Annual Report of the Mission Hospital and Dispensaries, South Travancore, in connection with the London Missionary Society, for the year ending December 31st, 1876, the Fifty-eighth Annual Report of the Bengal Auxiliary to the London Missionary Society.

—Dr. J. M. Thoburn, we are glad to learn, has opened a day school in the Old Dhurrumtollah Chapel, Calcutta, for European and Eurasian children. At present Dr. Thoburn is himself superintending the school, but a master and mistress will be sent for, from America, directly the children attending number a hundred.

—We have seldom witnessed so interesting a gathering, as the one that assembled last Thursday evening, under the auspices of the Young Men's Christian Association, in one of the sheds of the Government Dockyard, kindly placed, for the occasion, at the disposal of the Association, by Captain Robinson.

For some months past, during the fine season, the Young Men's Christian Association has been carrying on an active and interesting work among the sailors in our harbour, and the gathering alluded to, was a tea meeting given to those of them who have been attending the services held from time to time on board ship.

The shed was tastefully decorated with flags, and well lighted, and by 8 o'clock was filled with quite five hundred sailors from the various ships in the harbour.

The meeting opened with prayer by the Rev. Urquhart, and singing, led by a choir of ladies and gentlemen. After tea and other refreshments had been served round, and prayer again offered by the Rev. Mr. Macpherson, some excellent and stirring addresses were delivered by the Rev. Messrs. Urquhart, Boyd, Blake, Row, Dr. Partridge, Major McCausland and Captain Oldham. The men listened attentively as the speakers earnestly exhorted them to give all diligence to the things that make for our eternal peace, and appeared to appreciate what was said to them.

The meeting was brought to a close at a little after ten o'clock, with a few remarks from the President of the Association, Mr. Conder, and prayer by Mr. Morris. Altogether, the meeting was a success, and our sailor friends will, no doubt, when they come to leave this port, carry away with them many pleasing and happy recollections of the Bombay Young Men's Christian Association.

—The plague appears to have broken out in Bagdad again.

In a discourse by Mr. Henry Varley, we find an account of a conversation he had with an inspector of police. "Are *you* saved?" said Mr. Varley. The man could not say that he was. He wished to be a Christian, but had at times, in his profession, to say things which, though not directly untrue, looked very much like deception, and so he was troubled and hindered. Mr. Varley said, "Don't you believe that your salvation comes by the death of Christ?"—"Yes."—"Well, is Jesus *going to die* for you." "No." "Why?"—"Because *he has died* for me." "It is plain that if your salvation comes by the death of Christ, and he has died for you, that you are a saved man."—"Is that all? then I am a saved man," replied the inspector.

We cannot but regard this as a most unfortunate way of putting the matter. There are thousands who believe that Christ has died for them, who show by their lives that they have not saving faith; for Jesus came to save his people from their sins. The object of our faith is a Person, a living, present Saviour, not an historical fact. By the act of faith we transfer ourselves to Christ, as a shipmaster transfers his vessel to a pilot to be guided safely into harbour. The death of Christ for us is the means of inspiring us with confidence in Him; taken in connection with his resurrection, it shows us that he has made an atonement for our sins. The death of Christ does not by itself save any, as the brazen Serpent did not by itself save the Israelites; when they looked to it they were healed; when we look in faith to Jesus, once slain and now risen, we obtain forgiveness, cleansing and power to lead a new life. And this habitual looking to Jesus, is the great characteristic of the new life.

In a Sermon by Mr. Varley entitled "A Saved Man," preached March 20 in Mr. Spurgeon's Tabernacle, he says:

"God sends a free declaration of pardon by Jesus Christ; and if to-night you give Christ credit for what he has done, you will go out of these doors saved.—The Gospel simply asks you to give Christ credit for what he has done. Repentance means a change of mind; and if to-night you will change your mind, and give the Lord Jesus Christ credit for what he has done, you may go away from this house, saying, 'I know that I am saved.'"

There is much that is excellent in this discourse, and if any one will carefully heed *all* that Mr. Varley says, he will not be likely to misapprehend the way of salvation. Yet we are sure that Mr. Varley hinders his own work by such statements as the above. Men that are slightly awakened (and the great majority of the awakened are only slightly so) will be in great danger of seeking relief of mind by resting in a fact instead of embracing a person. We are indeed to give Christ credit for what he has done; but surely this is not that act of faith whereby we get salvation. A drowning man may give credit to another for the wish to save him, shown in throwing him a rope; but unless he actually seizes the rope, he will sink. A man who is dangerously ill may give credit to a physician for desiring to save him; he may even allow that he has the power; but unless he actually takes the proffered medicine, he will die. So the sinner must actually, by faith, receive Christ as having made satisfaction for his sins, and as supplying the power to keep from sin. He that hath the Son of God hath life. Nothing can well exceed the simplicity of the Gospel plan, but there are preachers who in their desire to make this simplicity very patent, fail to state just what is involved in saving faith.

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SATURDAY, MAY 5, 1877.

DEAN STANLEY.

THE *Indian Mirror* of Apl. 22nd has the following remarks about Dean Stanley. Evidently, Baboo Chunder Sen looks upon the Dean as not far from the (Brahmic) kingdom of heaven.

"Dean Stanley lately delivered his farewell address as Lord Rector of the University of St. Andrews. As an elaborate exposition of theology, it was admirable and really exemplary. Among other things the learned Dean controverted the assertion of Lord Macaulay that theology differs from all other sciences in its unchangeableness. He contended that "each successive epoch of Christendom has varied enormously from the faith of its predecessors," and that "each form of belief" prevalent among Christians "is but an approximation to the truth and not the whole truth itself." As instances of the changeableness of theology he mentioned "the interminable questions respecting predestination and justification," and the dogma that unbaptised children are doomed to eternal damnation. "The same critical process which has opened our eyes to the beauty and wisdom of the Sacred Record, has been revealing to us the large infusion of the poetic element, and enabled us to distinguish between the temporary and essential, between the parabolical and the historical." Dean Stanley then spoke of the miracles, and seemed not to attach much importance to them as an essential element of a man's creed. He said that the miracles are rather to be believed for the sake of the gospels than the gospels for the sake of the miracles. This was a characteristic hit and we think it served to clear the theological position of Dean Stanley a great deal, which, if we are not much mistaken, is a nearer approach to theism than any other sect within the pale of the established church."

Christ is the image of the invisible God, and in him is all the fulness of the Godhead visibly, and he is revealed in the everlasting Gospel. If you understand by Theology, revealed truth, we have it in perfection in the Scriptures, and the question simply is, how far are we receiving it? If we understand by it man's guessess, theology becomes any thing you please. The dogma that dooms unbaptized children, is heathenish, not Christian, whoever may have held it. If we silence the Bible in its distinctive utterances, we get a good deal of play for our own ideas, and our theology may be as mutable as a kaleidoscope. The Bible speaks as distinctively as possible with regard to miracles. They are God's testimony to the word of his grace, evidences of a divine commission, credentials whereby the messengers of God were certified to men. "God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to his own will." Of what value or significance were the death of Christ to us, if it were not for the resurrection? "If I had not done among them the works that none other man did, they had not had sin," i. e. would not have been guilty in rejecting him." If I do not the works of him that sent me, believe me not," said Christ. The miracles are vital to the Gospel; take them away and you rend it to prices. The miracles embrace the doctrines, and the doctrines the miracles. To show that he is the resurrection and the life, Jesus raises Lazarus. To show that the Son of Man has power on earth to forgive sins, he heals the man sick of the palsy. To show that he is the Bread of life come down from heaven to give life unto the world, he multiplied the loaves. The apostles ask God to stretch forth his hand in signs and wonders, that they may open their mouths boldly to speak the Gospel. The supernatural belongs to the very essence of Christianity. No man can call Jesus Lord, except by the Holy Spirit. "Ye are a habitation of God through the Spirit." The man of the 19th century thinks it his mission to drive out the supernatural. But Mrs. Partington may as will attempt to sweep back the Atlantic. "Lo, I am with you always, even to the end of the world."

Dean Stanley seems to us like a man who is desirous of commending Christianity to so-called thinkers of the day, by reducing to the utmost the points at which it comes in conflict with the spirit of the age, and who is tempted to sacrifice points that ought not to be abandoned. We highly respect the feeling which aims to remove "offences;" but it will help the cause of Christ little to make light of things which are exhibited as important in the inspired page. The Christianity with which you thus conciliate gainsayers, is not one that will do them much good. The absolute condition of being helped by the Gospel, is self-renunciation. He that cometh to Christ, must come not as a peer, an associate teacher, but as an elementary learner. Our modern conciliation would have stopped Jesus, in his interview with Nicodemus, with a suggestion not to refer to the necessity of being born again, but rather bring out those treasures of wisdom and knowledge that would have filled him with admiration. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes." Comparisons are odious, but are sometimes to the point; and we incline to think that more intellectual skeptics even have been converted under Mr. Moody's preaching than by Dean Stanley's writings. At the same time we remember that there are diversities of gifts, but the same Spirit; the vital point is to be indeed under the guidance of the Spirit.

ALL FOR JESUS. *

ON Lord's Day, the 8th of April, Babu Adhar Lall Sen, a pleader at the court in Monghyr, was baptized in that station by Mr. Evans, the Baptist missionary.

It is interesting to observe that this convert received his first impressions of Christianity under the teaching of Dr. Duff, more than twenty years ago. For several years he has been fully persuaded intellectually of the truth of Christianity, but his *heart* knowledge of Christ himself dates from some eighteen months ago, ever since which time he has been struggling between his sense of duty to the Saviour and the fear of all the social and family troubles that would certainly befall him if he openly declared himself the disciple of Christ. He has not taken the final step without long, thoughtful and prayerful consideration. Once and again when he had resolved to obey Christ by baptism, his heart failed him, and he drew back, but at last, after a long struggle with flesh and blood, the new life triumphed, and he was enabled to say by the help of the Holy Spirit, "*All for Jesus.*"

As soon as he had finally resolved to follow the Saviour at any cost, his fears all vanished, and his heart was filled with the peace of God, being able to resign himself and all his loved ones into His care, for whom he now stood forth as a witness before men. His wife did not object to his private belief in Jesus, or his disregard to heathen ceremonies, but she was very adverse to his baptism, and she did all she possibly could, both by persuasion and threats, to dissuade him from openly declaring himself a believer in Jesus, always saying, "If you will be baptized I shall most assuredly forsake you."

As the Babu is a man well connected in life and of high caste, it was no small ordeal to him, in the face of all the mighty difficulties which he could see before him, to come out boldly as the professed follower of Christ, nor was it to be wondered at that he took so many months to consider the consequences. At his baptism, he made a bold and a noble speech, saying that his conversion was not the result of excitement, or a blind faith in a creed, but the long, matured and well grounded conviction of his own lost condition as a sinner, and of the divine character of Christ as the only Saviour of souls. He appealed most pathetically to those of his countrymen present, some of whom he knew to be *secret* believers in Christ, and begged of them to unburden their weary consciences and take up the cross, in spite of all shame which would be attached to it by the heathen world.

He prayed most touchingly for his wife and children, asking God that if they should leave him, that He would not forsake them, but go with them, comfort them, as He alone could, and convert them to the truth as it is in Jesus, &c.

As soon as it was known by his friends in Calcutta that he had been baptized, his son, who is a grown-up young man, and his elder brother, came up and took his wife and children with them to Calcutta, but he is not moved from his trust in God for them, and though left alone, he *is* "not alone," for his "Father is with him," and he is full of joy and peace in the Holy Ghost.

While he receives sad and reproachful letters from his relatives, charging him with bringing disgrace on the family, making his wife a widow and himself an out-cast, he also receives letters from secret believers in Christ, congratulating him on his courage and strong faith, and urging him to stand fast in the liberty of the Gospel, while they, from all the fear of trouble, are held bound by the chains of caste and heathen customs. It is very evident that there are a large number of intelligent Hindus who, like Nicodemus of old, fully believe that Jesus is a "Teacher sent from God," but they must believe more than that; before they can give up *all for Jesus*, they must see Christ as their own Saviour, and be constrained by His love, which alone can cast out fear, and cause them to rejoice even in tribulation for "His name's sake." It is indeed hard to give up ALL for Christ, and only those who are enabled to see that Christ is infinitely greater and better than all, can possibly do it, while this divine knowledge can be communicated only by our "Father which is in heaven." How earnestly, then, should our cry be, that God would graciously give His Holy Spirit to "convince the world of sin, of righteousness, and of judgment."

Let us honor more fully and constantly the Holy Ghost, who alone can make the sinner "a new creature in Christ Jesus," and we shall see far more results to our *waiting upon God* than will ever follow the best efforts of our own hands.

* We are indebted to a friend for this interesting communication. [ED. *B. G.*]

JEWISH INTERPRETATION OF PROPHECY.

THE *Oxford Guardian* of March 14 contains the University Sermon on the Jewish Interpretation of Prophecy, preached by the Rev. A. S. Farrar, D.D., Professor of Divinity in Durham University. The following account is given of the institution of this Lectureship:

"Twenty-eight years ago, the late Dr. Macbride, Principal of Magdalen Hall, requested the University to found this annual Sermon (to quote his words) "on the application of the Prophecies in the Holy Scriptures respecting the Messiah, to our Lord and Saviour, Jesus Christ, with an especial view to the confuting the arguments of Jewish commentators and the promoting the conversion to Christianity of the ancient people of God." He was a child of the Evangelical movement, which, after stirring up spiritual life in the Church at home in the early part of this century, had, in the hopefulness of its first love, extended its philanthropic efforts towards converting the heathen and the Jews. Being well acquainted with Jewish literature, and interested in Semitic scholarship, he wished to awaken the thoughts of educated men here to the mission to the Jews, by drawing their attention to the controversial literature of Judaism, concerning the prophetic evidence claimed for Christianity. He could not foresee that secular subjects would soon absorb the attention of the University; and also that the growth of criticism would in a few years introduce some modification into this controversy, which would render the old method of inquiry in some degree obsolete."

Dr. Farrar says:

"We are too apt to suppose that the sole reason why the Jews reject Christianity, is traditional prejudice. The Jewish authorities rejected Jesus, and their posterity have not had the candour to reconsider the question. Such a view, however, is not correct. It is true that an inveterate prejudice against Christianity has always characterized alike the literature and the acts of the Jews; intensified, we must in justice confess, by the persecutions which have too often been endured from Christians; but the faith of Israel has been reinforced by arguments, and has

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rested on the examination of Christianity by a learned anti-Christian school of prophetic interpreters."

Dr. Farrar proceeds to trace in a calm, perspicuous, manner the history of these two lines of feeling and of thought, viz. their prejudices and their arguments against Christianity in the early ages, in the middle ages, and in modern times. In passing from the early ages, he refers to the remarkable and somewhat anomalous fact that under the Mahomedans in Spain, the Jews enjoyed safety and protection, and had what may be called (in comparison) a golden age of Jewish life and literature. As the Mahomedans retain, even to the present day, their strong feelings of prejudice and contempt, imbibed or inherited even in the days of Mahomet, it seems surprising that there should have been a golden age of protection for the Jews. We may perhaps account for it by these considerations: 1st, the Mahomedans had now ascertained that Christian powers were the only ones that could offer an effectual barrier to their aspirations after universal dominion; 2nd, either the Jews were right in their arguments against Christianity, or Christianity was true; and 3rd, the Spaniards, now in subjection to the Mahomedans, hated the Jews intensely. To favour the Jews, would have been indeed the true policy for the Mahomedans, all along; and the wonder is, perhaps, that they signally failed to see it. But the zeal of Mahomedans is not so much for the unity of God, as for the apostleship of Mahomed; and thus they have been hindered from making common cause with the Jews, in their opposition to Christianity, and have generally preferred to carry on a triangular combat.

As is well known, many of the Jewish writers of the present day have shown a willingness to avail themselves of the weapons employed against orthodox Christianity by the rationalists. In other words, they have shown a willingness to let the Old Testament be robbed of its distinctive glory, in order that the New may suffer correspondingly. In treating of this line of argument, we would have been glad if Professor Farrar had expressed his convictions a little more positively. We do not think the absurdities of rationalism are entitled to much deference or gentleness. We extract the following rather long paragraph:

"But supposing the question of correct translation solved; let it be (*e.g.*) the memorable Prophecy in the 53rd of Isaiah, concerning the sorrows of Jehovah's servant; must we in discussing with the Jews conceal a grave question which concerns the interpretation, viz. that of the date of this part of the work? Possibly, as a matter of fact, the Jew, conservative of the Masoretic Canon, would give us no trouble on this point; but the rationalists would. I will not express any opinion (I am scarcely competent to form one), as to whether the latter half of Isaiah was written by that prophet in Hezekiah's or Mannesseh's reign, or written nearly two centuries later, in the Captivity. The question is one of language, of criticism, and some will think of dogma. The internal evidence seems mainly in favour of the latter date: the external evidence of the earlier. Such enquiries need caution and scholarlike moderation. We cannot wonder that Christians often feel startled and pained at the positive manner in which some critics assert their novel conceptions on such questions unwarned by the rebukes which the history of literature supplies. Most of us (*e.g.*) remember that when Mr. Grote came to discuss the canon of Plato's writings, his doubting mind actually argued, on external evidence, the genuineness of some dialogues which we had been wont to reject as undoubtedly spurious. I suppose also that in the few months after the late Mr. Herman Merivale challenged on internal grounds the authenticity of the Paston Letters, few of us dissented from his doubts; yet the discovery of the MSS. of the 3rd and 4th volumes quashed doubts for ever. Though the resemblance must be admitted not to be absolutely exact, these parables will explain themselves; positive external testimony must outweigh the highest presumptive internal evidence. And as to watch the theological anatomist dissect the Old Testament with his criticism, and tear away thread after thread of the sinews which had intertwined themselves with our feelings and our faith, our disgust at the process which cannot but arouse the suspicion that if we had the same command of contemporary evidence in reference to the Old Testament books which exists in reference to those of the New, we could show his results in the criticism of the former to be as unreal as they have been proved to be in reference to the latter. The criticism of Leyden on the Old Testament might share the fate of Tubingen on the New. Yet if even we may, through weariness, lack interest in the conjectures of criticism, we are nevertheless bound as theological inquirers to listen to every voice of professed instruction. And, accordingly, such an inquiry concerning Isaiah is necessary to our present investigation, so far as the determination of it is a preliminary step to the true interpretation of the book. Applying this principle in this instance, we may admit that (let the date of the latter half of Isaiah be what it may) interpreters must concede that the field in which the prophet places his prediction, seems not to be that of Judea or of Hezekiah's time, but of the land and the age of the captivity, either seen by a contemporary or foreseen by Isaiah long previously. The instruction of the prophecy is not mainly for Isaiah's age, but for the children of the captivity. The comfort offered to them is indeed not present, but future; but the mode in which it is presented, is the suitability of it to the circumstances of their exile, and, therefore, in finding the interpretation of a prophecy like the fifty-third of Isaiah, we cheerfully admit that the main (I do not say the only) question must be to concentrate the thoughts upon the period of the Captivity and ask for the meaning which the words can receive from the circumstances of that age. The discussion of the date, therefore, need only be introduced to afford help toward the exegesis. The question is:—Are the features of Jehovah's servant, as a vicarious, God-appointed sufferer, an exalted and glorified redeemer, priest and king, prophet and victim,—fulfilled in some contemporary prophet, some Jeremiah of that period; or in the line of the prophet; or fulfilled, as the Jews allege, in the personification of the Hebrew people? Or admitting, (as we probably in justice ought to admit) that in phenomena like these, contemporaries found a meaning and instruction, yet we may ask, is there not in the prophecy a residuum of unexplained phenomena which excites hopes, which points onward, which finds full satisfaction only in the person and history of Jesus as Christ.

A skeptic, prejudiced against the supernatural, persuaded that supernatural representations are only wrong representations of the natural, consequently that apparent prophecies must, by hook or by crook, be explained so as to exclude the predictive element, such persons are, as critics, just as much out of court, as the most superstitious reader would be. We consider it in the last degree preposterous to accept of such persons as guides in the interpretation of Scripture. And the Jews only show how completely their cause, as antagonists of the Gospel, is lost, by accepting of such allies. *Nectalis auxilies.* The Lord Jesus thanked God that the things of the kingdom had been hidden from the wise and the prudent, and revealed unto babes. The Lord Jesus and the inspired apostles testify that the portion of "Isaiah" beginning with the 40th chapter, was indeed written by Isaiah, nor did anybody in those days entertain a doubt of it. It was only when it became necessary to eliminate the predictive element from it, that critics were found audacious enough to deny its authenticity. "The contradiction of sinners has not ceased."

NOTICE.

DURING the hot weather, from Sunday the 6th May, till Sunday the 10th June, inclusive, the morning service in the Free Church, Esplanade, will be held at 7-30, instead of at 11 o'clock, as at present.

Epitome of News.

SATURDAY, APRIL 28.

—*Bombay Gazette:* "What has distinguished him has been his perfect freedom from favouritism, prejudice, and insincerity. We may have had abler Governors of Bombay, but not one of Sir Philip Wodehouse's predecessors equalled him in impartial disregard for any considerations except those relating to the public interests. His contempt for claptrap, and especially for those platitudes of hypocrisy with which so many Anglo-Indian statesmen amuse the credulity of the natives, caused him to be represented for some time as the mere champion of English supremacy; but we doubt if better acquaintance has not made the natives of Bombay form a very high estimate, not only of his sense of justice, but of his kindly disposition."

—From Fiji the news comes that the Governor, Sir Arthur Gordon, presumably to set an example to the lower officers to be content with the small salaries allowed at present, has actually relinquished £2,000 per annum out of his salary. This is rather noble, and only once before has such an example been set by a Governor—the late Lord William Bentinck, Governor General of India, who voluntarily reduced his salary from £3,000 a month to £2,000 a month.

—*Delhi Gazette*; Jullundur: "A khutree was duped by a saintly fukeer, who inspired him with such high notions of his sanctity and his thorough knowledge of alchemy, that he irresistibly yielded to his imposture, and gave him about 17 tolahs of gold to quintuple the quantity as promised. The fukeer gracefully received the gold, collected an immense heap of dry cowdung cakes and set it on fire, and with sleight of hand secreted the gold and put in it instead a quantity of copper in a large crucible, and covered it with leaves of certain weeds, and told the khutree to watch the fire, while he was away in search of an important drug; the simpleton sat and kept vigil all night, the fukeer meanwhile made himself scarce."

—*Times of India*: "The Corporation yesterday declined to allow the Contagious Diseases Act to be introduced into Bombay. The motion was lost through an amendment dealing mainly with the question of expense."

MONDAY, APRIL 30.

—From enquiries the Madras Sanitary Commissioner has been making, he is certain that the system of death registration in the provinces has to a great extent broken down, and that we shall never know the true mortality of this dreadful season of famine and pestilence from the records of the village accountants.

—*Darjeeling News*: "A native tailor was working at Mrs. Stoelkie's, and on his work being found fault with by one of the ladies of the house, he replied in an impertinent manner. For this Mr. J. Stoelke gave him a cuff or two, and it is said kicked him. The man at once complained of pain in his side, and was told to go home. On his way it appears that he fainted on the road, and was at once carried to the hospital, where he died. Mr. Stoelkie at once went to Mr. Paul, Assistant Commissioner, and gave himself up. A *post mortem* examination was held in due course on the body of the deceased, and, as usual in such cases, a rupture of the spleen was found."

—The renewal of the B.B. and C. I. Co.'s bridge over the Nerbuda at Broach, has been completed.

—*Bombay Gazette*; Simla, 28: The result of the collapse of the negotiations, which were throughout carried on in a friendly spirit, is, that we retain our former neutral position with regard to Cabul. We are relieved from accusations of unfriendliness on our part, and the Ameer bears the onus of rejecting our friendly overtures, by showing unwillingnss to extend his friendship. In November last our troops at Peshawur and Rawul Pindee were not in a condition for immediate action; now there are over 12,000 troops at those stations ready for instant action. Information from Cabul is uncertain and unreliable, but up to the present time nothing provocative of hostilities has occurred. It is probable that before long the Ameer's misconduct will necessitate interference; should it do so, we are perfectly ready for action.

—The *Lucknow Witness*, noticing the baptism of Baboo Oder Lall, at Monghyr, says: "The Saturday before his baptism he spent with a converted Brahmin who is now a minister of the Gospel—Mr. Mookerjee, from Calcutta. This brother, having had himself to pass through a like ordeal about 14 years ago, could well sympathize with our friend, and comfort and encourage his heart."

—Same: "The United Kingdom Temperance and General Provident Assurance Company, from their carefully kept mortality returns for the period of eight years, found that in the temperance section of their business the number of claims or actual deaths was 27·8 per cent. below the number of deaths which the general mortality tables warranted them in expecting, while in the general or non-abstaining section the number of actual deaths was only 2·8 per cent. below the expectation. Thus the difference in favor of the abstainers was 25 per cent.—a startling and suggestive fact."

—*Christian*: At a recent meeting in Glasgow, Mr. Somerville urged that congregations should be willing to part with their ministers for a time, that those

who are qualified for the work might engage in carrying the Gospel to regions beyond. "One great requisite in this hour is self-sacrifice. Dr. Wallace has touched my heart by praying that I may be divinely aided in all my preparations for my new mission to Australia. Well, I am making preparations; but my great desire and my present work is to try to get myself associated with as many Christians as possible, who will pledge themselves to remember me at the throne of grace. A mission like mine should resemble, say, the river Rhine, which drains a basin of 86,000 square miles. It is fed by the incredible number of 12,000 little streams. I want my mission to be sustained by twelve thousand intercessions; then what might not I, 'a reed shaken by the wind,' be enabled to do?"

Tuesday, May 1.

—A visitation of cholera has made sad havoc at Akyab. Six or seven deaths have occurred among the European community. Mr. Barclay, one of the merchants there, Mrs. Fresange, the wife of an hotel-keeper, Mrs. Thomas, a schoolmistress, an engineer of one of the rice mills, and two ship captains have been among the victims, besides Mr. Roche, the Assistant Commissioner. Cholera continues to attack the European portion of the community; the disease must, therefore, have assumed a virulent form and obtained a firm footing in the place.

—The *Indian Daily News* sketches a plan for revolutionizing the present system of Government education. It says:—"If the Government were to abolish all its colleges and high schools, retaining only the university staff as an examining body, and and declare its readiness to confer handsome grants-in-aid on any high schools and colleges which might be started and maintained at the cost of the communities which required them, it would not only do an immense deal of good by stirring up the indolent middle classes to do something for themselves, but it would also check that torrent of denationalised youth which is flooding the country. In fact, this matter is one in which the law of demand and supply may be said to hold good, as in many others. Education that is thrust wholesale on the people, deteriorates in quality, and becomes a drug in the market; whereas a system of national education, based on the spontaneous efforts of a people to supply a want that has pressed upon it, fulfils half its object in developing the effort which is needed to set it a going; and such a system rarely runs any risk of overstepping the natural requirements of the society in which it springs up. One means of testing the sincerity of the professions so often now-a-days made of a scrupulous determination to expend the revenues of the country in an honest way, may be found in a study of the various grants and scholarships by which Bengalee boys are encouraged to denationalise themselves at the cost of the peasantry."

—A good deal of rain has fallen at Sholapore.

—Florence Dixey, an orphan child 2½ years old, living at the Byculla Station G. I. P. R., fell into a tank and was drowned.

—Captain L. Belden, 68th, Nusseerabad, was severely mauled by a tiger, and died in four days from the effects.

Wednesday, May 2.

—*Times of India*: "It is notified in a recent number of the *Telegraph Gazette*, that messages for Russia or Roumania cannot be accepted *via* Turkey. The Poti route is closed."

—*Indian Christian Herald*: An iron cylinder, ninety-five feet long by fifteen feet in diameter, is to be constructed around Cleopatra's Needle at Alexandria in water-tight compartments. It is afterwards to be rolled into the sea until it floats, and loaded with ballast to keep it steady. Having then been provided with keel and rudder, light spar deck, mast, and lug sails, etc., it is expected to be ready to sail to any port in any weather. During the summer it will be taken in this shape to London, where, having been placed upon the Thames Establishment, it will be raised to the proper position on its intended site by hydraulic power. It is thought that the whole cost of the transfer and erection will be $30,000 as against $400,000, expended on the Obelisk at Paris.

—*Sunday-school Times*: In social life here, the President's wife naturally takes the lead; therefore, "society" studies her face, dress, manners, and most casual utterances, so that, chameleon-like, it may change its color to suit new surroundings. And now for once society must come to the conclusion that an independent Christian woman presides over it. Mrs. Hayes is a little above medium height, finely formed, neither stout nor slender. She dresses in the mode sufficiently to avoid eccentricity, and yet her toilets have the effect of plainness. When she takes your hand, even though it be the thousandth one of a public reception, there is a firmness and cordiality in the touch that could not last beyond the tenth introduction if that cordiality were not an inseparable part of her individuality; and when she distinctly pronounces your name, you feel that it is recognition of, not condescension to, the honor you desire to pay her. Mrs. Hayes is a Methodist, and sight-seeing church-goers were desirous on the fourth of March of speculating correctly—Would the family occupy the President's pew in the Metropolitan Church? or would they go to the Episcopal Church with the family of Senator Sherman, where they were guests? The distinguished family did neither, but quietly took a back seat in the nearest church of the denomination with which they were accustomed to worship, and the rather small congregation of the Foundry Methodist Episcopal Church were surprised to learn, after the service, that the President's family had sat with them through the sermon. The next Sabbath the President and his wife walked early from their home to the same church, and after the service, walked back, as did a good many other Christians. This time there was a large congregation at the Foundry Church. It is said that Mrs. Hayes does not "believe in" taking out the horses and carriage on Sunday. It is not at all probable that she has said anything about it; but an imaginative public has audibly inferred the principle from the action. Mrs. Hayes is a positive power. She will fashion, not be fashioned. She is too true for favoritism, too dignified for wire-pulling, too Christian to live in an atmosphere that corruption can breathe in. A simple grand American Christian woman presides at the White House as the first lady of the land.

—*Ceylon Observer*: We have heard, and we have little doubt of the correctness of the report, that the Bishop has given the Church missionaries a limit of three weeks of time in which to choose between absolute obedience to his will and the withdrawal of his licenses from all of them. The missionaries are well acquainted with an old book which says, "Quit you like men." The question now is, whether they are to obey the Master who has called them to preach the Gospel in season and out of season, or as a vain and arrogant youth "dressed in a little brief *authority*." That is the word—"authority"—the authority of a man who unctuously confesses himself a miserable sinner, and immediately proceeds to put himself on the pedestal of Divinity, exclaiming "I am the law, listen to me." How long was it before the French Revolution that a grand monarch said, "I am the state?"

Thursday, May 3.

—*Times of India*: At the adjourned meeting of the Calcutta clergy and laity, held at the Bishop's Palace under the presidency of the Metropolitan on April 17th, it was resolved that a conference, to consist of the Bishop, clergy, and the Church committees and faithful laymen, shall meet some time in June to discuss questions of interest connected with the Church in India.

—Colonel Stokes, writing from the Engineer Barracks at Chatham, makes an earnest appeal in the *Times* to public charity on behalf of a sister of poor Lieutenant Waghorn, the pioneer of the overland route to India. It may be remembered that two or three years ago, this lady, one of three sisters, all more or less needy, received a Government pension of £25 a year, in tardy, very tardy, acknowledgment of her brother's services to the country. Twenty-five pounds a year, however, will not in these days do more than keep body and soul together on the simplest fare; and any one can imagine that a poor old lady of nearly seventy-three "requires some addition to her means." Colonel Stokes therefore appeals in her behalf to the sympathies of all who have benefited by Waghorn's succes in reducing the journey to India to three weeks.

Madras Times: The action which Bishop Gell has so promptly taken, both with regard to the Church Missionary Society and his own clergy, in consequence of the feeling aroused by the autrocatic resolutions of the Indian Bishops at Calcutta, does the Madras prelate great credit. Having so fully dealt with the question in another aspect to-day, we cannot now critically consider either the Bishop's letter or his series of questions. We may, however, express our pleasure that the clergy have been taken into the confidence of their chief pastor, and we would venture to ask that another step forward may be taken and the opinions of the laity sought. They are as much interested in the matter as the clergy, and ought to be allowed the opportunity of expressing their opinion. Indeed, all experience has gone to show that the more intelligent laymen are made coadjutors of the clergy, the more closely are they bound to the Church.

Friday, May 4.

—*Bombay Gazette*: "A central committee has been organized in Lucknow for the curtailment of marriage expenditure in the N. W. P. and Oudh, under the lead of Munshi Peary Lall as general secretary."

—Latest Khelat news says that Major Sandeman is co-operating with the Khan in bringing the country into a peaceable condition, and their mutual efforts have been most successful. Everything at Khelat seems progressing favorably, and perfect order is maintained.

—We regret to announce the death, at Trevandrum, on the afternoon of Sunday last, of His Highness Martanda Varma, the second Prince of Travancore. The Prince had been suffering for a long time from diabetes, and he died in the Poojapura Palace. His remains were cremated in the royal burning ground the same night. His Highness was an educated, amiable, and charitable prince.

—The parliamentary intelligence which we publish this morning ought to have a singular significance for those Anglican prelates who in such places as India and Ceylon are fond of pushing their authority to extremes. In consequence of Dr. Coplestone's injudicious interference with the Church missionaries in Ceylon, an immense amount of public feeling was aroused, and Sir Mootoo Coomaraswamy was given splendid opportunity for making a telling speech in the Legislative Council against the continued endowment of the Anglican Church. He contended that that church ought to be disestablished throughout the island, as its adherents were but a fraction of the population, compared with the number belonging to other denominations. His motion was negatived in a very half-hearted way, the majority of the official members, including the Governor, evidently voting against it only because they thought it their official duty to do so. The agitation for disestablishment spread to England, and gained strength from some injudicious proceedings of the Bishop of Bombay. The matter has at last come before Parliament, and we think the fact that, in a comparatively full house, a motion to discontinue the subsidies paid to the Anglican and Presbyterian churches in Ceylon was negatived by a majority of only 26 votes, notwithstanding that Government was opposed to the motion, points to the conclusion that the time is not far distant when the Anglican Church, both in Ceylon and India, shall be disestablished, and English Christians abroad, except in military stations, called upon to pay for the support of their own pastors and religious ceremonial.

—*Overland Mail*: A terrible fire has occurred at St. Louis, U.S., destroying the South Hotel, and causing considerable loss of life.

A gentleman has just died in Paris who owed most of his celebrity to the quaint manner in which he managed to disembarrass himself of his creditors. No sooner did a dun present himself than, according to report, he was ushered into a room hung round with a variety of mirrors—some convex, others concave, &c. In one the unfortunate creditor beheld himself with a head as flat as flounder, in another his features were nearly as sharp as a knife, in a third he had several heads, in a fourth he was upside down. Here he had the broad grin of a clown, there the long-drawn visage of an undertaker. On one side of the room he saw himself all head and no body, on the other side it seemed as if a dwarf had put on the boots of a giant. No applicant, however pressing, was known to resist this chamber of horrors for more than a quarter of an hour.

Amongst the deaths this week are:—Sir T. Tilson, Kt.; Major-Gen. J. Singleton, late 11th Regt.; Col. T. Smith, C. B., late old 95th Regt.; Lieut.-Col. C. H. Spencer Churchill, late 60th Rifles; Surg. J. Ronald, formerly 24th B. N. I.; Mr. R. J. Randall, East Indian Railway Co.; Mr. H. W. Watson, formerly Bombay Engs.; Mr. W. S. Riddell, formerly of Hong Kong; Mr. J. F. Thomas, formerly Madras C. S.; and Mr. T. Selby, late Bombay Military Finance Dept.

The following reply has been sent by the Archbishop of Canterbury to the clerical address to the Archbishops and Bishops which was published a few days ago:—

My dear Dean of St. Paul's,—I beg leave to acknowledge an address to the Archbishops and Bishops, dated Easter Tuesday, 1877, which you have been kind enough to forward to me. I confess myself not quite able to follow the exact meaning of some parts of this address, which, probably, like other similar addresses, has been signed by different persons attaching somewhat different meanings to its state-

ments. In particular, I am of opinion that it does not accurately distinguish between ecclesiastical matters judicial, and ecclesiastical matters legislative —the former of which are, according to our present constitution, conducted in a regular gradation of ecclesiastical courts, culminating in the Sovereign advised by the Privy Council, such ecclesiastical courts being jealously kept distinct from the ordinary civil tribunals of the realm. I shall, however, I presume, not be wrong in concluding that you desire some alteration of the present arrangements of these courts ecclesiastical, though you do not specify, with any accuracy, the sort of alteration which you think desirable. But I gather that the main object of the address is to urge that matteas of legislation affecting the Church in its rites or ceremonies and controversies of faith shou.d always be submitted to Convocation. It is not alleged that this principle has in any specific case been violated, and perhaps it has escaped your attention that for the last five years, ever since Convocation adopted the Act of Uniformity Amendment Act in 1872, it has been engaged in a task such as that which you rightly consider to be its peculiar function, having been called, by the authority of the Crown, to revise the rubrics of the Book of Common Prayer—a work which it has not yet accomplished. I need scarcely say that I shall take the earliest opportunity of laying the address which you have forwarded to me, before my brethren of the episcopal bench, and in their name I can at once take upon myself to assure you that it will receive most attentive consideration.—Believe me to be, my dear Dean of St. Paul's, yours very truly,

A. C. CANTUAR.

—*Times of India:* Allahabad, May 3: The Governor of Gilgit urgently demands reinforcements from Cashmere, owing to a threatened attack by the combined frontier tribes of Chilas, Yassin, Hunza, Darell, Tangir, and Nuggur. This threatened attack is supposed by the Maharajah to be the result of Afghan intrigue. Four regiments have been sent on. British visitors have been recalled by the Resident from Astor, and intending tourists stopped.

—Affairs in Beloochistan: The troops sent to Quettah reached that place on the 19th April. There is perfect quiet there, and in Candahar the tribes are friendly. The telegraph line has been completed through two-thirds of the Bolan Pass without any obstruction whatever.

—*Home News*: A warrant for the arrest of Cardinal Ledochowski, condemned for high treason, has been issued by a Prussian district court.

Miscellany.

—Report of the Lodiana Mission; Julandhur; Rev. Golak Nath:

A school-boy of very poor parentage died on the 14th of September. I know he was anxious about his soul, and for a long time was kept back by his friends from applying for baptism; but on the death-bed I firmly believe the grace of God had the victory. He asked a class-mate of his to read to him the 32nd Psalm and the 14th of John, and expressed a desire to see me, and to be baptised, but his parents would not allow any one to come to me with the message. Before I could get an opportunity of seeing him, he lost his senses and breathed his last. Some interesting and touching facts are told about this dear boy. He never complained, although he suffered very much, and constantly spoke as if he was very happy in the prospect of death. His mother thought he was not very ill, but dreaming of subjects he used to read in school. For some days the life, and death-bed conversations, of this young man were the subject of talk among our school-boys, and it is hoped some good impression is left behind.

Lahore; Rev. C. B. Newton:

"The audiences at our four chapels (including the School Houses refered to by Mr. Forman) have, as a rule, been excellent, both as regards size and propriety of demeanor. Occasionally, we have been obliged to call certain persons to order, and even to put a turbulent spirit out altogether, but, on the whole, they have behaved almost as well as a Christian congregation. This may be attributed, in part, as I think, to the use of bhajans accompanied by a violin or harmonium. The music, which has been utilized more extensively than ever before, not only draws the people into the chapels in large numbers, but has apparently a mollifying influence on their temper. On one occasion it had a remarkable effect of a different kind. We had been singing to the accompaniment of the violin for about a quarter of an hour, when a respectable-looking man, who had been listening with rapt attention, was suddenly seized with a fit of what, for want of a better name, I may call religious hysterics. He began to jerk his head about in the most extraordinary manner, and while we were looking at him with mingled curiosity and astonishment, he sprang from his seat, and threw himself headlong upon the floor. Then rising upon his knees he again fell like a log and repeated the process several times, each time striking his head against the floor with such violence that we became alarmed, and went to restrain him. After a short time he came to his senses, but not till he had shouted "Allah!" vociferously. He then seemed to be entirely unconscious of what had occurred. The rest of the audience took the affair quite coolly, saying, in reply to our interrogatories, that he was inspired."

Zenana Schools; Miss Thiede:

The number of our zenanas has increased to 42. Of this number 27 are Muhammadan: 11 Hindoo (four of these being Bengalee), and 2 Christian. One zenana I had to give up some time ago, because the husband did not wish his wife to learn any more. He afterwards died, and then I was asked to come again. The widow had a nice little boy, about six years of age. One day I met him in the street: he asked me if I was going to his house, and when I answered "yes," he asked me to wait for him; he would come soon, as he must see my pictures. I had been teaching for some time, when he came in and sat down quietly near his mother. A little while after, he said, "Mother, you have been reading much to-day; let me now see the pictures. I must see them, and know all about them." He then listened thoughtfully to several Bible stories, and wanted more and more. At last he asked me to sing 'Ek mulk hai Khush o pak' (There is a happy land), which he tried to repeat, line after line, his bright little face being filled with delight, and his little hands being folded. His grand-father and uncle, and some other relation, came in: and they all looked and wondered at the child. After I left, he went singing upstairs with his mother, and was dead an hour after.

Dehra:

The girl who was successful in passing the Government Departmental Examination in 1875, took, last year, the studies of two years in one and prepared for the Entrance Examination of the Calcutta University. She is the first girl or woman who has asked this university for permission to be a candidate at its examinations. The Registrar has informed us that she has passed creditably in the 2nd Division, but that her name will not appear in the *Gazette*, as the rules of the university make no provision for the examination of female candidates. This case, I have been informed by a native gentleman of Bengal, has awakened great interest in Calcutta.

Hoshyarpoor:

The adult baptisms during the year, in connection with this station, have been the following:

1. The baptism of Khairati Shah, a Muhammadan zamindar of Gurhshankar.

2. & 3. The baptism of Ishaq Muhammad and his wife Jebo. They are residents of Ghorawaha, and brother and sister-in-law of Gamu Shah. They are thus referred to in my report to the Bible Society for the year 1874.

"A young Muhammadan chaprasi of the district court, and his wife are enquirers into the truth of Christianity. The latter is an intelligent woman, and has learned the principal Gospel truths from a Christian lady of the station. But she assures me that her first lessons in Christianity were received from a faqir who goes about with a copy of the New Testament, and teaches every one he meets to believe in Christ, the only Saviour of men."

4. & 5. The baptism of Musa Shah and Haji. The history of these men is full of interest. They came to me, at the instance of their own guru, to get a thorough acquaintance with the truths of Christianity, and receive baptism. The latter is called Gulab Shah, and lives in a village called Mailie, about fifteen miles on the south-east of Hoshyarpur. He heads an order of faqirs, about 30 in number. They are all bareheaded and most simply dressed with a *langota* and an *alf*. They do not beg, but live upon the voluntary alms of the people. They observe no caste; and are recruited from the Hindus as well as Mahummadans. When they enter into the order of their guru, they take the vow of celibacy, poverty, and obedience to their teacher. Isa (Jesus) is presented to them as the great ideal Faqir whom they are to follow. They are taught to regard him as the Incarnate God, "Isa and Ishwar being the same thing." They also know that he was a man of poverty and unexampled self-denial, and died the painful death of the cross. They are thoroughly instructed in the sentiments of faqirism as given in the seventh chapter of Matthew's Gospel. Even the very words of our Lord bearing on this subject are constantly on their lips. Hakim Singh visited Gulab Shah last summer, and held a divine service with him and his disciples. They all joined him in prayer and praise, and freely ate and drank with him. I have been invited to meet him at the close of this cold weather, when he was promised to receive baptism with all his followers. The two that have been already baptized (Musa Shah and Haji) could not be persuaded to take to a settled life again. They went about the country as before in the same garb as that in which they came to me before their baptism, depending on Providence for their support, and visiting us every now and again for the purpose of worship and Christian communion. We have reason to believe that they do not deny the Saviour's name, but witness for him, although imperfectly, wherever they go.

6. The sixth baptism was that of Sharf Din, a zamindar of a village near Gurhshankar. This man, I record with sorrow, has relapsed into Muhamadanism. I had to send him to his village soon after his baptism, and he yielded there to the pressure put upon him by his friends and relatives.

Selections.

THE FEAR OF FANATICISM IN THE PULPIT.

BY PROF. AUSTIN PHELPS.

THE religious weaknesses are very few which sap the strength of the pulpit more insidiously, yet fatally than this. It is not easy to decide which is the more disastrous to a preacher's power over the consciences of men, to be a fanatic or to preach in servile fear of being one. The perils of the large majority of educated preachers are in the latter direction. Culture tends to the regulation, often to the suppression of feeling. High culture in the pulpit, therefore, recoils often with excessive rebound from fanatic ebullitions. History shows that genuine fanatics in the pulpit have been comparatively few. Not so numerous are they by a vast reckoning as the ferocious denouncers of fanaticism. The weaklings who have succumbed to their dread of an intemperate pulpit by makings their own stupid, have been as the stars for number.

Every revival of religion which has been potent enough to have become historic, has created repellent drifts of opinion which have borne a certain class of the clergy into opposition to that revival, for this reason. Good men are often swept, by the current of antipathy to fanaticism, into the ranks of the enemy. Pulpits have been closed against the eminent instruments of the revival, as were many of the metropolitan pulpits of this country against Whitefield. That was a sad page in the history of the pulpit; yet how many times repeated!

Sermons by the thousand have been palsied in their applicatory force, by the shock of recoil from fanatic vagaries. They have lost applicatory invention and become stilted. The men who have preached them, have fallen into professional routine. They have sunk under the disease, which above all others is most fatal to a regenerate ministry—that of *satisfaction with other successes than that of saving souls*. Nothing else equals this in the power to kill an evangelical pulpit.

Let a preacher content himself with literary success, rejoicing in his sermons as standards of literary taste; with social success building up a church which by its numbers, its wealth, its culture, becomes a social power and a representative of aristocratic caste; with conservative success holding fast an ancient creed or a venerable liturgy, by which the church to which he ministers is anchored safely in a harbor whose coast bristles with polemic defences; with even that kind of missionary success which expresses itself in heavy pecuniary contributions, from heavier purses, to the support of Missionary Boards whose name has become an honor in the commercial world—I say, let a preacher be content with such incidental and external successes as these, while no proportionate results are seen in the direct business of the saving of souls, and his ministry is, in an eternal estimate of its worth, a dead failure.

Yet this is sometimes the sequence of a morbid antipathy to fanaticism. It creates sympathy with the world in denouncing enthusiasm for Christ by that unamiable name. The soundest historic orthodoxy may be preached in such a pulpit, yet the world will feel it as little as the solid globe is shocked by its concussion with a cherry blossom floating to the sward in June.

Probably one of the most notable examples the world has seen, of a really powerful mind which was often crippled in the pulpit by its intense hatred of fanaticism, was Dr. South. A man of more brawny force of intellect, never stood in the English pulpit. He had scarcely his equal in mastery of that Saxon English which gives to speech power with the masses of his countrymen. He was the peer of Shakespeare in his discernment of the weak points of human nature. He deserves to rank among the most racy of English satirists. His casuistical sermons indicate a marvelous analysis of the human heart. He held stoutly to the strong points of the Genevan theology —a theology which has always held sway when the pulpit has been pre-eminent among the creative and reformatory forces of the age.

He might have been to the court of King Charles the Second what John Knox was to that of Queen Mary. He was courage personified. He read prayers at Westminster school on the day of the execution of King Charles the First, praying for his Majesty by name. He had the intellectual resources and the temperament of a reformer, at his command, at the time when England ran wild with its reaction from the rule of the Commonwealth; and needed just such a stalwart mind as his in the royal pulpit, to stay the torrent of corruption which was flooding the church.

Yet with this singular adaptation of resources to opportunity, he missed it as fatally as if he had been an imbecile. The sermons on which chiefly his fame rests, breathe scarcely a hint of apostolic appreciation of the crisis in which he acted. Indeed, many of them hardly suggest the possibility of their having been instrumental in the salvation of souls. Why? it is not for the want of sound evangelic themes from pungent Biblical texts. Some of them are the imperial themes of the pulpit; such as the elder Edwards might naturally have chosen at the height of the Great Awakening. It is not for the want of practicalness of aim in his discourses. Many of them are crowded with application to real life as he read it.

What is it, then, that takes religious life out of so many of his sermons, and gives them the title by which critics have sometimes distinguished them, of "Week-day Sermons," which one reads as standards of the literature rather than of the evangelism of the pulpit?

The answer is, Dr. South was paralyzed as an evangelical preacher by his enmity to Puritan "fanaticism." His pulpit was eaten through by the dry rot of that prejudice. South the preacher shriveled into South the courtier. The prince of preachers became the most servile of courtiers, whenever he stood face to face with the reformatory spirit of his age. That spirit saluted him, and gave him his great opportunity, and he rebuffed it with ridicule and invective. Thenceforth his eye was closed upon the Christian future of England. While prophets and apostles were moving in the air, he could see no other revelation in the heavens than that Oliver Cromwell was the Scriptural "Baal," and John Milton was "a blind adder." Therefore, his most illustrious sermons are in point of evangelic spirit,—what they are.

Yet one might select from the unpublished literature of the pulpit of every generation since his day, discourses, which, with little or none of his genius, resemble many of his in this—their incapacity for pungent evangelical fervor, libeled by the malign name of fanaticism. Dr. South heads the list of a class of preachers of which every age has its representatives.—(*Advance.*)

GOD AS A MANIFESTED PRESENCE.

BY REV. ASA MAHAN, D. D.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."—*Gen.* xxviii. 16, 17.

When Jacob lay down to sleep the night previous, he was well aware that God filled immensity, and that, as omniscient and omnipresent, He was in that specific place, and was fully aware of all that was passing there. What, then, is the meaning of the words, "Surely the Lord is in this place, and I knew it not"? While "God is in every place, beholding the evil and the good," is there not a very important sense in which He may, and may not be present in, or absent from, a given place? "If I ascend up into heaven," says the psalmist, "Thou art there; if I make my bed in hell, behold Thou art there." Yet to Moses God said, "My presence shall go with thee, and I will give thee rest;" and Moses replied, "If Thy presence go not with me, carry us not up hence." Every reader of the Bible must be familiar with such forms of expression, as abounding upon its sacred pages. While we all regard God as strictly and necessarily present in all places alike, all regard Him as present in heaven in a very different and in a much higher sense, than He is in other parts of space, and in other parts of the universe.

What is the distinction, we ask, between the omnipresence of God, and His presence as refered to by Jacob and Moses, His presence in the sense in which He fills immensity, and in which He dwells in heaven? It is one thing, we reply, for Him to be really and truly present in every place, and quite another for Him to render Himself a personally manifested presence to given individuals. We think of God as "filling immensity and inhabiting eternity," and of all realities alike as the objects of His direct, immediate, and omniscient regard and control. The apprehension is awe-inspiring, yet it is quite vague and indefinite; the more we reflect upon the subject, the more indistinct do our apprehensions become. At length everything seems so empty and vacant around us, that we say with Job, "Oh, that I knew where I might find Him, that I might come even to His seat." "Behold, I go forward, but he is not there; and backward, but I cannot perceive Him. On the left hand, where He doth work, but I cannot behold Him: He hideth himself on the right hand, that I cannot see Him." We feel as did the child who, when inquired of by its mother as to the cause of its great sorrow, replied, "Mother, God won't come to me. I call to Him, and He won't come to me."

How different are our apprehensions, feelings, and sentiments, in regard to God, when He Himself, by His Spirit, makes a direct, and immediate, and personal manifestation of Himself to us, and renders us conscious of His presence and glory, and of the fact that He is in direct communication with our spirits. We readily understand now what Job meant, when he said, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee." Nothing is so real and so present to the mind now, as God. All His goodness passes distinctly before our minds, and "with open face we behold His glory." We "speak to Him face to face, as a man speaketh with his friend." That child understood the meaning of such manifestations, when, as it came out of its bedroom with its countenance all aglow, it exclaimed, "Mother, God has come! I call to Him, and He comes to me." God had made Himself directly manifest to that child, had shown it His love, omnipresent care, and made it distinctly conscious, that when it prayed to God, He was present to its heart and mind, as a hearer of prayer. So He ever continued with that child onward through life, down to old age and to death.

SPECIAL FORMS OF DIVINE MANIFESTATIONS.

In making Himself manifest to the mind, God from time to time renders us conscious of such attributes and perfections of His nature as He chooses. At one time, for example, He manifests His omnipresence, as filling immensity and inhabiting eternity. All things are now full of God, and we consciously "live, and move, and have our being in Him." Then He makes us conscious of His omnipotent all-sufficiency. Nothing is now "too hard for God," but "all things seem possible," and equally possible, unto Him. We are as conscious of this fact as we are of our own existence. When we ask anything in prayer, whatever the subject-matter of the petition may be, nothing appears so easy and so absolutely within the sphere of divine power as an answer to our requests. On other occasions, with equal distinctness and impressiveness, we are made conscious of God's omniscient inspection, scrutiny, and superintendence. All things within and around us, the deep recesses of the heart, all our thoughts and acts, are seen to be "naked and open unto the eyes of Him with whom we have to do." "The hairs of our heads are all numbered," and all our interests, the small and great alike, are consciously under His immediate care and superintendence. With what impressive interest do we then say, "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me." In other cases, the mind is rendered all-impressively conscious of God's absolute and universal trustworthiness, of His absolute truthfulness in all His utterances and revelations, and fidelity in all His promises. Nothing appears so sure as all the utterances of His Word, and all the promises of His grace; and nothing so safe as all the interests intrusted to His care. In no condition of existence can the sentiment of distrust or of fear have a place in the mind. Then again, there opens upon the vision of the mind a direct and immediate apprehension of the infinite riches and fullness of divine grace. Every want of our mortal and immortal nature, and that for time and eternity, is fully provided for, and certain to be met as it may occur. All is real and certain now: that "all things work together for good to them that love God," that "no good thing shall be withheld from us," that as heirs of God, and joint heirs with Jesus Christ, "all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's; and Christ is God's." In the consciousness of the absolute security and safety of all its interests, the soul peacefully reposes "in full assurance of faith," "full assurance of hope," and "full assurance of understanding." Nothing can shake its confidence, move its steadfastness, or disturb "the peace of God" which reigns in the heart. Once more there dawns upon the soul a clear and direct vision of the love and glory of God "in the face of Jesus Christ." The soul "beholds with open face, as in a glass, the glory of the Lord," and "comprehends what is the breadth, and length, and depth, and height, and knows the love of Christ which passeth knowledge." In such manifestations God causes all His goodness to pass before the mind, and "shows it His glory;" all its capacities are now "filled with all the fullness of God."

THEIR PECULIARITY.

We give the above merely as examples of the varied forms in which God manifests Himself, and thus becomes in a peculiar and special sense present to the mind. The common peculiarity of such manifestations is this, that in them God is always felt to be personally present, and in direct and personal relation and communication with the believer. We do not, for example, apprehend some one or more attributes of God, but God Himself, as personally manifesting such attributes, and as personally and all-impressively present, as possessed of the same, and these in direct and immediate relation to ourselves. In other words, we do not apprehend the love of God in the abstract, for example, but God Himself as immediately present to our hearts, and ourselves as personally the objects of that love. "He loved me and gave Himself for me." "I have loved thee with an everlasting love, and therefore with loving-kindness have drawn thee." At such times each mind recognizes itself as in the centre of the Divine Infinite.

In such manifestations, also, we come to know God as we never did know and never could have known Him before. We then knew of Him, now we know Him, and that for the reason that He Himself "has shown us His glory." In a single hour's enjoyment of such an experience we come to know more of God than we could learn in a life-time or an eternity of study without them.

After such manifestations, and that for obvious reasons, the Bible becomes a new book to the mind, and we "read it with new eyes." The terms, God, Christ, "the love of Christ," and "the glory of the Lord," for example, have a broader, higher, and infinitely more impressive meaning than they ever had before. So of all the great revelations of the Bible in respect to such themes as God, duty, redemption, life eternal, immortality, and retribution. All the truths of inspiration have an illuminating, vitalizing, and renovating power, to which the mind was a comparative stranger in its former experiences.

JOHN XIV. 21-23 EXPLAINED.

We are now prepared for a clear understanding of the meaning of our Saviour in the following utterances: "He that hath my commandments and keepeth me *shall be loved of my Father, and I will love* him, and will manifest myself to him." "Judas saith unto Him (not Iscariot), Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The original word here rendered "manifest," is the same as is rendered "appear" in Heb. ix. 24. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to *appear* in the presence of God for us." Christ is in heaven, not as filling immensity, but as a personally manifested presence. All there are made directly and immediately conscious of His presence and glory. "The city hath no need of the sun, neither of the moon to shine in it, for the glory of the Lord doth lighten it, and the Lamb (His presence and glory being made manifest there) is the light thereof." In a sense analogous to this, Christ promises to manifest Himself, that is, to render His presence, love, glory, and grace, directly and immediately realized by believers in this life. As Christ is a personally manifested presence there, so He promises to become a personally manifested presence here, the difference being in degree, but not in kind.

Nor are these to be only occasional and transitory, but permanent in the experience of believers. It is written, "We will come unto him, and make our abode with." "I will dwell in them, and walk in them." "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." To experience and enjoy all this, reader, is both your privilege and duty, and you will "seek God and find Him when you search for Him with all your heart."—*Times of Refreshing.*

PROTESTANT SOLDIERS' CHURCH, ROME.

It is a matter of great thankfulness to our gracious Lord, and a great encouragement to Christians who have laboured and prayed for the evangelization of

Italy for many years, that there are now many native evangelists in that country who proclaim the glad tidings of salvation to their own countrymen. In many a spot where darkness and superstition prevailed, where people were ignorant of the true and living God, they are now exclaiming, "Glory to God in the highest, peace on earth and good will towards men," and are praising Him "who hath redeemed them with his own blood, and hath made them kings and priests to God and his Father."

One of these devoted evangelists is Signor Cappellini whom many friends will remember as the agent of the Committee of the Bible Stand, Crystal Palace, during the time of the Naples Maritime Exhibition in 1869. The work there was greatly blessed. He not only handed to the people of that priest-ridden town, the precious portions of God's Word, but also exhorted them to seek salvation through the blood of a crucified Redeemer. In the year 1873 he began to labour among the soldiers at Rome, and having himself served in the army, they readily came to his meetings, and listened to the message of salvation he proclaimed. One by one received the truth in the love of it, and avowed themselves to be the disciples of the Redeemer.

An English lady, who was present at one of his meetings, writes:—"When in Rome I went to the Protestant Military Church, and heard Signor Cappellini, well known in Italy for his work amongst the soldiers. The hall was crowded to overflowing. I was so struck with the earnest solemnity of the service, and the attention of the soldiers, who seemed to watch every word that fell from the speaker's lips, and to be taking in so earnestly the Gospel truths. After the service I spoke to some of the soldiers. They told me their hearts were full of gratitude to Signor Cappellini for the deep interest he took in their spiritual need, and how his word has been blessed to many, leading them to Christ their precious Saviour."

The Rev. H. J. Piggott, Wesleyan minister at Rome, in a letter dated from that city, Feb. 10, says:—"Signor Cappellini's work is most blessed and important. Already more than 500 soldiers have been gathered in to the Church. These young men are from all the provinces of Italy. By their means a network of evangelical influence may be spread over all the towns and hamlets over the land.—*Christian.*

HOLY SILENCE.

BY REV. G. HUGHES.

THERE is a time to speak and a time to keep silence. It is a mark of the highest wisdom to know when to speak and when to keep silent. Christ is made unto us "wisdom" as well as "sanctification;" indeed, the two are intimately connected. When we have an in-dwelling Christ in all His fullness, we are enabled to exercise this discrimination.

The tongue, according to apostolic testimony, is an "unruly member" which "no man can tame." Grace can do this, rendering it a potent instrumentality for good in the kingdom of our Lord Jesus Christ. A burning heart and a burning tongue go together. Set the heart on fire with love, and the tongue will glow with testimony. "Out of the abundance of the heart the mouth speaketh." The psalmist says, "While I was musing, the fire burned, then spake I with my tongue." When in "the multitude of the divine thoughts within us, the comforts of the Lord delight our soul," then is it blessed work to show forth His praise.

The church is designed by its great Founder to be a witnessing church. Hence the Pentecostal effusion, the fiery baptism made the recipients immediately joyful confessors of Christ. The witnessing power of the modern church is, I believe, increasing. The reason is, the church is receiving more of the Spirit. He is entering into her very life, and fashioning her after the New Testament model. The branches of the visible church are being fused by a heavenly influence, and as a consequence standing forth as "Christ's chosen witnesses." The latter-day glory will manifest the church in her predestined excellency and splendor.

But it is not of holy speech or testimony I write, but of holy silence. Holiness may be wondrously manifested in silence, perhaps, more than in any utterances. To maintain silence when all the surrounding circumstances would impel us, almost irresistibly, to speak, this is the beauty, the power of true holiness.

(1.) When mysterious providences are our allotment. The divine administration toward us, even the most devoted of His saints, is often shrouded in darkness. "Clouds and darkness are round about Him." "How unsearchable are His judgments, and His ways past finding out!" There are rayless, starless nights in saintly experience, times when more than Egyptian darkness cover the pathway, when there is darkness that may be felt. Our dearest earthly joys wither and die, our fondest hopes are blasted. We stand amid all-pervading desolation, as far as this world is concerned. How shall we deport ourselves under such circumstances? When the pressure is thus heavy, well nigh overwhelming, shall we speak or keep silence? Shall we reply against God? Shall we question His fatherly dispensations? Shall we even ask the reason why, respecting these strange appointments? Nay; sealed lips belong to such an occasion. Silence may do more to glorify God and to commend the riches of His grace to a skeptical world than any utterances whatsoever. "Be still and know that I am God." The psalmist says, "I was dumb, I opened not my mouth because Thou didst it." Here is the secret of holy silence, "Thou didst it." When we recognize our Father's hand in life's allotments, even in the "stroke" of calamity, then may we be as a dumb man, and our silence shall glorify Him.

(2.) When great provocations arise. Life is full of provocations. The malice of men, joined with the malignancy of fallen spirits, cast many provocations athwart our path. "Offences must needs come," said Jesus. In this apostate world they are inevitable. Now then, when we are thus assailed what is our wisdom? Shall we make answer? Shall we meet railing with railing, crimination with recrimination? Nay, not according to New Testament showing. "Yet have heard," saith the Master, "that it hath been said, An eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." This is a sublime sentence from immaculate lips, "Never man spake like this Man!" Following it, are others of like character, making up a series of utterances which proclaim the Author most heavenly and divine.

And "He hath left us an example that we should follow His steps." Before Pilate and Caiaphas He was silent. While they heaped upon His innocent brow their vile epithets and false accusations, "He answered them not a word." The Roman governor and the high priest marveled greatly that He should make no reply. Ah, yes, some will say, "this was the Almighty Jesus that thus bore the cruel taunts and the false accusations of His foes. I, a weak, frail mortal may not hope to be thus fortified." Why not? What Jesus could do in the body prepared for Him, in which He tabernacled on the earth, He can do in us if we be fully surrendered to His control, and He dwell in us richly in all wisdom. We may be conquerors and more than conquerors in Him. Yielding fully to His sovereign sway, we may have the victory of holy silence when the elements all around are wrathful, and the assaults of the adversary come "like a wide breaking in of waters." Beloved, let us have our life hid with Christ in God, and so prove the power of holy silence.—*Times of Refreshing.*

MEETING AT THE TOP.

IN one of his inimitable sketches, Norman Macleod presents us with a story of the members of two rival Scottish sects, which is as full of meaning as an ancient parable:—

"I mind," said David, "two neighbours of ours, and ye'll mind them too, gudewife; that was Johnnie Horton and Andrew Gebbie. The one was a keen Burgher, and t'ither was an Antiburgher. Baith lived in the same house, though at different ends, and it was the bargain that each should keep his ain side of the house aye well thatched. But they happened to dispute so keenly about the principles of their kirks, that at last they quarrelled and didn't speak at a'. So one day after this, as they were on the roof thatching, each on his ain side, they reached the top, and looked over face to face. What could they do? They could no flee. So at last, Andrew took off his Kilmarnock cap, and scratching his head, said: "Johnnie, you and me, I think, has benn very foolish to dispute as we hae done about our kirks, until we hae almost forgot His will aboot ourselves; and so we hae fought so bitterly for what we ca' the truth, that it has ended in spite. Whatever is wrang, it is perfectly certain that it can never be right to be uncivil, unneighbourly, unkind: in fact to hate ane anither. Na, na, that's the devil's wark, and no God's. Noo it strikes me, that it's wi' the kirk as wi' this house. Ye are working on ane side, and me on t'ither, but if we only do our work well, we will meet at the top at last. *Gi'e us your han', auld neighbour.*"

The two neighbours shook hands across the ridge of the thatch, and their friendship thus renewed, ever after remained unbroken.

We meet at the top! But alas for poor humanity, how many never get near enough to the top to see each other, much less to greet across the ridge. We live on the separate sides of the building, and we think if the rafters on *our* side of the roof are pitched *right*, surely those on the other side must be *wrong*, for they stand directly opposed to ours. So foolish are we, that we forget that if the rafters did not stand in opposition to each other, the roof would fall and the house would be a ruin. And so in our ignorance, darkness, and blindness, we grow harsh, unwise, and uncharitable, and destroy with our 'meat' our brother for whom Christ died.

Is it not time to start for the top? We may come up on different sides, but we shall meet there. Fogs will vanish, misunderstandings will cease, the voices that sounded harshly and unkindly, as we have shouted at each other from our low standing places on opposite sides of the house, will sound softer and sweeter, as we speak to each other in the glad sunshine at the top. Up to the roof, men! Leave disputing, and go to work. Strive for a higher, purer, holier life. Get above partisan strifes and sectarian wranglings, church squabbles, and personal controversies; and work the clear glad sunlight of God's love and grace, and salvation, and you will meet at the top, with many an earnest, ardent, godly soul who is in fellowship with you in the one Body, though you may have long disowned or ignored the dear relationship. And by and bye, in the clear light that bathes the crest of Mount Zion; in the light of the glory that is to be revealed; the long parted children of a common Father shall unite, not only in real, but in manifested unity, and in answer to Christ's parting prayer, "that they may all be one," they shall "meet at the top," to clasp glad hands, and never part again.—(*Word and Work.*)

HOLD FAST.

THIS is a word of warning. It implies danger. If a person had in his hand something he deemed valuable, and there stood by those who were ready forcibly to take it from him, there would be propriety in bidding him, "Hold-fast." Such is the Christian's position, for he is in an enemy's land—the world, the flesh and the devil being combined against him.

We are told that at the Reformation, Protestants were called "the hold-fasts," because of the tenacity with which they clung to the reformed doctrines. Read the following texts and see if every believer in Jesus is not called upon to be a "hold-fast":—

"Prove all things; hold fast that which is good" (1 Thess. v. 21).

"Hold fast the form of sound words" (2 Tim. i. 13).

"Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Heb. iv. 14).

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised" (Heb. x. 23).

"Moses verily was faithful in all his house as a servant. . . . . but Christ as a Son over His own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. iii. 6).

"That which ye have already, hold fast till I come" (Rev. ii. 25).

"Behold I come quickly; hold that fast which thou hast that, no man take thy crown" (Rev. iii. 11).

"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. iii. 14).

When Mr. Standfast (in "Bunyan's Pilgrim's Progress") came to the end of his journey, he was enabled to say: "My toilsome days are ended; I am going to see that head that was crowned with thorns, and that face that was spit upon for me; I have formerly lived by hearsay and faith, but now I go where I shall live by sight, and shall be with Him in whose company I delight myself;" and such may be the exultant language of every one who proves himself to be a "hold-fast," in Christ's cause.—*Baptist Weekly.*

FAMILY LIFE IN NAZARETH.

HE who has seen the children of Nazareth in their red caftans and bright tunics of silk and cloth, girded with a many-coloured sash, and sometimes covered with a loose outer jacket of white or blue; he who has watched the idyllic picture of their games, and heard their ringing laughter, as they wander about the hills of their little native vale, or play in bands on the hillside, beside their sweet and abundant foun-

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tain, may, perhaps, form some conception of how Jesus looked and played when He too was a child. And the traveller who has followed one of these children—as I have done—to their simple homes, and seen the scanty furniture, the plain but sweet and wholesome food, the uneventful, happy, patriarchal life, may form a vivid conception of the manner in which Jesus lived. Nothing can be plainer than those houses, with the doves summing themselves on the white roofs, and the vines wreathing about them. The mats, or carpets, are laid loose along the walls, shoes and sandals are taken off at the threshold; from the centre hangs a lamp, which forms the only ornament of the room; in some recess in the wall is placed the wooden chest, painted with bright colours, which contains the books or other possessions of the family; on a ledge that runs around the wall, within easy reach, are neatly rolled up the gay-coloured quilts which serve as beds, and on the same ledge are ranged the earthen vessels for daily use; near the door stand the large common water-jars, of red clay, with twigs and green leaves—often of aromatic shrubs—thrust into their orifices, to keep the water cool. At meal-time, a painted wooden stool is placed in the centre of the apartment, a large tray is put upon it, and in the middle of the tray stands the dish of rice and meat, or *libban*, or stewed fruits, rom which all help themselves in common. Both before and after the meal, the servant, or the youngest member of the family, pours water over the hands from a brazen ewer into a brazen bowl. So quiet, so simple, so humble, so uneventful was the outward life of the family of Nazareth.—*Farrar.*

TELEGRAPHIC NEWS.

Constantinople, 26th April: Hostilities have been commenced by the Russian troops at Ardahan and Gumri in Kars (Armenia?)—It is officially announced here that the Russian troops have been routed by the Turks at Tchuruksou, near Batoum, with a loss of 800 men.—The Roumanian Chamber of Deputies was opened to-day by Prince Charles in person. The speech from the throne says that the efforts made to induce the Porte and the Great Powers to recognize the neutrality of Roumania have been unavailing, but that Russia has promised not to occupy Bucharest.

Berlin, 26th: In to-day's sitting of the German Parliament, Count von Moltke disavowed any aggressive intentions towards France in his speech, made during the debate on the army estimates on the 24th instant.—The German Government has undertaken to protect Russian subjects in Turkey during the absence of their own embassy from Constantinople.

Constantinople, 27th: The Sultan of Turkey has issued an address to the Turkish army, in which he states that Russian aggression is alone responsible for the present war, and that he will defend the independence and integrity of the Porte to the uttermost, and, if necessary, he will take the sacred banner and lead the army himself.—A despatch has been received from the Commander-in-Chief of the Turkish Army Corps at Batoum, in which he announces that fighting was re-commenced the following morning (Thursday), and that the Russian attacks were repulsed.

St. Pertersburg, 27th: The Commander-in-Chief of the Russian army has issued a proclamation in which he disavows any intention of conquest on the part of Russia, whose sole object is the defence of the oppressed Christian subjects of the Porte.—A Russian official despatch concerning the affair at Batoum describes it as an unimportant engagement, in which the loss sustained by the Russians was but trifling.

London, 28th: In yesterday's sitting of the House of Lords, Lord Derby, in reply to a question from Lord Stratheden and Campbell, said that England will neither accept nor adopt either the conclusion or the arguments adduced by Prince Gortschakoff in his Circular despatch addressed to the Powers justifying the proclamation of war against Turkey.

Constantinople, 28th: The occupation of Kalafat by the Turks is denied; the Turkish forces having nowhere crossed the Danube, owing to rainy weather prevailing.—The Turkish fleet has commenced bombarding Poti on the Black Sea. The Russian troops have occupied Ibraila, and also Giurgevo (on the Danube, immediately opposite Rustchuk).—The Turkish iron-clad fleet is stationed off Galatz, and the navigation of the Danube is stopped.

London, 28th: The *Daily Telegraph* states that Russia threatens reprisals if the Khedive of Egypt helps Turkey, and that France is trying to dissuade the Khedive, in the interests of his creditors, from assisting the Porte.—It is rumoured that preliminary negotiations have commenced for the neutralization of the Suez Canal.

Constantinople, 29th: The Russian troops have occupied Ismaili and Kilia, near the mouth of the Danube.—The Porte has refused to recognize the protection by Germany of Russian subjects during the absence of their own embassy from Constantinople.—The Powers have rejected the proposal for mediation made by the Ottoman Government in Safvet Pacha's despatch on the Russian Manifesto.—Italy has declared her intention of remaining neutral in the Turko-Russian war.

Bukharest, 29th: The Roumanian Chamber of Deputies has adopted a convention with Russia, assuring Russian troops a free passage through Roumania, and friendly treatment, the Emperor of Russia engaging to respect the integrity of Roumania. The Roumanian Government states that the convention is justified by the attitude of the Porte.

Malta, 30th: The English Mediterranean Squadron has gone to Corfu.

Constantinople, 30th: The Russian troops attacked Kars at daybreak on Sunday, but the result of the engagement is not yet known.—The Turks have ordered the closing of the passage of the Dardanelles and Bosphorus at night time.—The Khedive of Egypt, in compliance with a request from the Porte, has promised to send an Egyptian Contingent under the command of Prince Hassan Pacha (third son of the Khedive), to assist Turkey against Russia, but will not touch the revenue which he has pledged to foreign bond-holders. A large number of Egyptian troops are already on the Danube.

London, 30th: A Royal proclamation, stating that England intends to observe neutrality in the Turco-Russian war, has been gazetted.

Athens, 30th: A movement is on foot in the Greek army to desert and join in the war against Turkey. The Greek Minister of War has warned officers against the movement.

Constantinople, May 1st: It is not expected that any important military operations on the Danube will take place before the end of May.—Admiral Hobart Pacha has run the blockade of the Russian batteries at Galatz in a Turkish gunboat, and reports that the Russians are massing their troops, laying torpedoes, and arming gunboats, and that it is apparent that the point to which their operations are directed is the Dobrudscha.

Paris, 1st: The French Chamber of Deputies re-assembled to-day. The Duke DeCazes (Minister for Foreign Affairs) made a speach, in which he said that the foreign relations of France were very friendly, and that the policy of the Government was strict neutrality and reserve in the Eastern complication.

London, 2nd: In last night's sitting of the House of Lords, Lord Derby stated that England had sent an answer to Prince Gortschakoff's Circular Despatch justifying the proclamation of war against Turkey, and that after it had been delivered at Saint Petersburg, the papers relating thereto would be laid before the House.

Calcutta, 2nd: The railway from Rangoon to Prome, 163 miles, was opened to-day. The Chief Commissioner, officials, and several merchants made a successful trip. A public dinner took place in the evening.

Constantinople, 2nd: No further news has yet been received by the Turkish Government from the seat of war at Kars.

St. Petersburg, 2nd: Official despatches received by the Russian Government from their army on the Turko-Asiatic frontier, state that the Russian forces are gradually advancing into Turkish Armenia, notwithstanding the roads being still bad. The despatches further state that the Russians have occupied Bayazid, the garrison of which place, to the number of 1,700 men, retired on their approach.—In to-day's sitting of Parliament, the Government opposed and the Commons negatived a motion to cease the subsidies paid to the Anglican and Presbyterian Churches in Ceylon by 147 against 121 votes.

PASSENGERS SAILED.

Per P. and O. Str. *Nizam*, April 30th:

For Southampton.—Mrs R Lang and two infants, Major L S A Jamieson, Mr and Mrs W Nees and child, Mr and Mrs O'Brien, Mr M A Turkhud, Lieut Hare, RS, Lieut C Dempster, Sub-Conductor T T Flood, Capt Tufnell, Mr E Richard, Mr Price, Mr T J Handford, Mr G R Hadaway, and Mr Lyon.

For Brindisi.—Lady Agnes Daniell, Mr R H Hill, The Hon'ble Justice Bayley, Mr F C Lethbridge, Miss Swaine, Mr F L Robinson and friend, Dr Cooke, Mr K M Chatfield, Mr W Parry Davis, Mr M Crawley Boevey, Mr J Burrell, Mr C B Lynch, Major Hogg, Mr E C Morgan, Mr H Berners, Major Austin, Mr G A Summers and Mr Lloyds R E.

For Venice.—Mr J Sutcliffe, Mr J C rnwall, Surgeon Major Melville Jones, H E Sir Philip Wodehouse, Major Wodehouse, Capt Jervoise, Mr E F Ebich, Major Gregory, Mr D C Harkett.

For Port Said.—Mr B Lang.

For Aden.—General and Mrs Loch, and Mr Paul Dupont.

For Suez.—Mr Woollett, Mr Lewa, Mr Taylor, and Mr Macbay.

Per Str. *Calipso*, April 30th:

For Trieste.—Capt J Cook, Mr and Mrs J H Cunha Rivara, Dr and Mrs G Bernard and three children, and Mr G Armstrong.

For Constantinople.—Col C Ahmed Bey.

Per Str. *Italia*:

For Liverpool.—Mrs Thompson and infant, Miss Coles, Mr J B Short, Mr T Moss, Mr and Mrs D McL Slater and three children, Mr D B Sinclair, Miss Mather, Mr W F Burrows, Mrs Cullen, Master Cullen, Captain R S Cocke's two children, Rev and Mrs Jas Lillies and two children, Capt and Mrs P Craig and five children, Mr R Jackson, and Capt J C Hutton.

For Naples.—Miss E Bibby, Mr Rowland, Miss Rowland, Miss Mary Rowland, Miss Annie Rowland, Miss Agnes Rowland, Mr Stone and two Misses Stone, Major-General T W Mercer, Nawab Mahomed J Ali Khan, Lieut-Col Hanson, Mr G J Bourke, Lieut-Col and Mrs H S Close, Mr Boultbie, Lieut T J Seppings, Capt Thos Hall, Lieut-Colonel D Morgan, Rev Dr Jarbo, Mr T L Rouse, Capt C E Tenot, and Mr and Mrs E T Reid and two children.

Per Str. *Batavia*, May 1st:

For Genoa.—Signor G Gallian, Lieut-General G W Bishop, Captain Bishop, Captain Halliday, Mrs Halliday and four children, Mr H Rivett-Carnac, Mrs Rivett-Carnac, Mr Watson, Mrs Watson, Mrs Minden Wilson and one child, Mr J S Campbell, Mrs Campbell, Miss Campbell, Mrs Bertha Robinson, Mrs Daney, Miss Daney, Rev F Matthiesen and two children, Mrs Knoblock, one child and two infants, General Beale, Mrs Beale and one child, Mr J C Murray Aynsley, Captain W F Harrison, Mr Meiffre, Major Harvey, Dr J R Deane, Mr Jenny, Mr A Fiori, Sigr Domonico Alvisio.

For Port Said.—Lieut J and Mrs Mascall.

For Leghorn.—Sigr Dalfonso and Sigr Michele.

For Aden.—B C Tallas and one infant.

Domestic Occurrences.

BIRTHS.

FIRTH—April 30th, at Byculla, Bombay, the wife of Lewis E. St. J. Firth, Travelling Auditor, B. B. and C. I. Railway Company, of a daughter.

CODY—May 1st, at Bombay, the wife of Acting Conductor J. Cody, Commissariat Department, of a daughter.

MARRIAGE.

McLAUGHLIN—DALZELL—April 21st, at St. Stephen's Church, Cotacamund, by the Rev. G. Warlow, M. A., Wm. T. McLaughlin, Lieut 48th Regt., to Emily Janet, daughter of F. M Dalzell, Esq., late Dept. Commr. of Customs, Bombay.

DEATHS.

McMORRIS—April 26th, at Poona, Charles Reuben McMorris, late Pensioned Apothecary, Bombay Medical Department, aged 46 years and 4 months.

BROCK—April 30th, at Grant Road, Esther, the daughter of Mr. J. B. Brock, aged 11 months and 27 days.

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